



The South India CHURCHMAN

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Assembly Elections

In a Federal Polity like India, there is always the possibility of different parties being in power at the centre and in the states. This problem assumed a new dimension with the Janata Party coming to Power in 1977 when many of the state governments were under the control of the Congress or other parties. A similar predicament came to prevail when the Congress-I emerged as the ruling party with an overwhelming majority in January 1980 with many state governments run by the Janata party or others. On both these occasions the problem was sought to be solved by dissolving the state assemblies and going in for fresh elections.

The forthcoming pre-election to the assemblies in nine states including Tamil Nadu at the end of May 1980 should be considered against this background. The rationale offered for these By-Elections is that in order to carry out the plans and programmes of the ruling party at the Centre there should be state governments run by parties which are committed to the ideology and the programmes of the party at the centre. It is debatable whether there is need for such conformity of views and ideas between the centre and the state in a federal set up. However, the fact is that people in Tamil Nadu will have to choose their rulers and legislators during the forthcoming elections for the next five years or so.

The significance of the assembly elections lies in the fact that the legislature and the government that will emerge out of these elections will be closer to the people and dealing more directly with their problems than the central government. So, it is very important that the voters should exercise their franchise with utmost care and circumspection so that they will have for the next five years a stable government responsive to the needs and aspiration of the people.

The election gain added significance in the context of rampant poverty and suffering of the people. What we see today all over the country is a picture of millions and millions of hungry people, thousands of frustrated youngmen and women who are unemployed and denied opportunities for self-expression. It is a picture of violent riots, bandhs, strikes and gheros. We see in it the grim struggle the exploited millions, especially the Harijans, are waging for justice and emancipation of all sorts. Against this background of poverty, misery and injustice we also see a few rich people and politicians exploiting these stark realities to further and enhance their own personal ambitions for power and wealth.

The voter should have this picture of striking contrast when he goes to the polling booths to cast his vote on the appointed day. It is necessary for every one to realise that the vote is not a mere piece of paper but it is a powerful instrument to teach a lesson to unscrupulous and power-hungry Politicians and put in the places of authority such leaders who are committed genuinely to the cause of the poor and oppressed. At a time when most of the political leaders seem to be pursuing politics of power it is essential that voters should elect leaders who are deeply committed to the Gandhian tradition of politics of service and sacrifice. If this is realised in the forthcoming elections the future of democracy can be well assured.

The Enthronement of the 102nd Archbishop of Canterbury: 25th March, '80

The fifty-eight year old the Most Rev. Robert Runcie appeared in the Episcopal Vestments with all the pomp but with the utmost piety and simplicity.

There was a lot of preparation for it. Everything was carefully and with thoroughness planned and meticulously carried out. The Service of Enthronement lasted exactly two hours. There were about 600 bishops representing all the different denominations and there were also four cardinals representing the Pope. The Queen was represented by Prince Charles and Princess Margaret. The Prime Minister, Cabinet Ministers, 23 Anglican Primates from all over the World, Ambassadors, Mayors, heads of Universities were all present, including about 2000 select people, inside the Cathedral.

The procession was precisely planned and it took nearly an hour for all to go to their allotted seats in a dignified manner with music which was very appropriate for the procession. I was very much impressed by the sermon the Archbishop preached. It seems there were criticisms through the press as to why the ceremony should be called 'Enthronement'. The Archbishop in his sermon gave an introduction which was a fitting answer to the criticisms about the Enthronement.

He took the sermon's theme from St. Luke, chapter 1, verse 32: 'And the Angel said to Mary 'Jesus shall be great and shall be called the Son of the Highest and the Lord God shall give Him the throne of His father David'.

Jesus was given a throne. That means He was given authority, but authority of what kind, and how did He come by it?

'On the day of his own enthronement, an Archbishop does well to ponder over such matters, which touch not only him but the whole Christian Community. The Church exists as an embodiment of Jesus Christ. It exists to express God's love for men and to draw men to an ever deeper love of God.

'We are doing His work as we become more like Jesus Christ. Our proper authority comes by being like Him and our way to a throne must be like His way.'

'The Church had often tried to take short cuts to authority, enforcing respect and obedience by wordly means and so obscuring the face of God. He inherited a substantial supply of weapons which once equipped the Archbishop's private army. Men of power sat in that chair and their pikes now decorated the walls of Lambeth Palace as museum pieces.'

'But the temptation to gain the Church's end by using the world's means is still with us. We are

tempted to organise ourselves like any other party or pressure group, to establish sharper dividing lines between those who are members and those who are not, to compete more aggressively for attention from the public, to recruit new members with a strident self-confidence which suggests that we have nothing to learn, to persuade with a loud voice rather than with the quiet reason of the heart.'

'Salesmanship may seem a sensible strategy for securing the Church's prosperity and survival as an institution. I do not wish to be misunderstood. Any Church which does not make demands on those who call themselves Christian, and which does not desire to draw others into the company of those who know God and love Him, is deaf to the resounding commission of the Lord which has just been read.'

We had spiritual treasure in the words of life, he said, but it mattered desperately how our treasure was shared, how those ends were pursued and how the Church sought to exercise authority.

Aggression and compulsion was not the way of Jesus Christ, the homeless wanderer, the Son of God who came among us in the form of a servant and shared our suffering.

'When you are a friend to everyone, whether they belong to your group or not, when you have felt suffering poverty and sickness, not necessarily in your own person but by being a friend to those who suffer, then you are led into a depth of love which the hard-boiled never glimpse or attain.'

That deep unsentimental love—part toughness, part sensitivity—had in itself an authority which made people question and change the way in which they were living, he said.

'You can see it in the life of our contemporary Mother Teresa of Calcutta. She is almost powerless but she speaks and acts with Christ's own authority. She is highly influential in a world distracted and confused by the strident clamour of pressure groups and rival theories.

'If the Church acts as if it possessed its answers to life's problems tied up in neat packages, it may be heard for a time. It may rally some waverers; but its influence will not last. It will confirm others in their suspicion and hostility. To them it will mean that the Church, like every other human institution, making a bid for power.

'Even when we speak, as we must, the life-giving truths in the precious words of scripture handed down to us, those words can lack authority because what we

are will deny what we say—and we will not be able to understand deeply ourselves what we are saying.’

‘For the Church to have the authority of Jesus Christ, it must not merely repeat the definitions of belief distilled by our forerunners—vitally important thought this is. The Church must live now as Jesus Christ would live now.’

‘We further emphasise the one major theme of the New Testament that we as a Church must set our lives with a full longing and the struggle to become Christ like.’

‘The vitality and spiritual energy represented here could be a great force for world peace and social justice. Much is being done already, but we are hampered by our divisions, and the world wide Christian church will not be able to speak the authority of Christ until it speaks with one voice. Few would dissent from that, but how is it to be achieved?’

‘Brotherhood grows not by two people obsessively discussing each other’s personality but by two people looking in the same direction, working together and experiencing new things together.’

He thought a humble willingness to work in this way, and accept disappointment when progress seemed slow had been a mark of the ministry of both his predecessors, Archbishop Ramsey and Archbishop Coggan. They both saw that true Christian Unity came from the sheep rallying to the call of the Master and not from the sheep deciding to huddle together against the storm.

Christ drew us closer to many people who sought God and who might be doing His will more effectively than those who could say to Christ, ‘Lord, Lord.’

Finally he concluded by the thought of the throne; ‘the throne of Jesus is a mercy-seat. It stands firm against all the vileness of the world, but it stands also for compassion. The way of Jesus means reverencing people whether they belong to our party or not. The strategy of Jesus means changing lives with love.’

‘This is a hard way and people tend to want it only in theory. The cry is, the Church must give a firm lead.’ Yes, it must give a firm lead against rigid thinking, a judging temper of mind, the disposition to oversimplify the difficult and complex problems.’

‘If the Church gives Jesus Christ’s sort of lead it will not be popular. It may even be despised for failing to grasp the power which is offered to it in the confusions and fears of our contemporaries.’

‘But it will be a Church not only close to the mind of Jesus, it will find itself constantly pushing back the frontiers of the possible. ‘For with God nothing is impossible.’

‘And it will be a Church confident with the promise of Jesus, “Lo, I am with you always, even to the end of the ages.”

He concluded: ‘It is not just the Pontifex—that rather grand title, which simply means ‘bridge-builder’. We are all to be the bridge-builders in the world—the bridge between God and man, found for us in the face of Jesus Christ—the bridge between the Jesus of history

and the living Christ of our experience—the bridge between Christian and Christian—the bridge between Christians and a world where our allies will be the God-seekers, the peace-makers, and friends of the poor.

‘But if you would seek to put the world to rights, do you begin with some other person or with yourself? It is a day to remember that the confrontation of God with man calls out not the interest of the spectator but the fresh and renewed response of the seeker. “Here am I, send me.”

“I am the Lord’s servant. As you have spoken—so be it.”

It was a new experience for me to be in the service and to participate in it and the inspiration I received is something very unusual. I am hoping to get some pictures and transparencies with cassettes. If possible I will send them round to the dioceses so that people also will get the inspiration that is very precious and necessary for our times of today.

The following day 26th March ’80 the Archbishop spent the whole day with overseas Bishops and delegates. We were all accommodated in the campus of the University of Kent at Canterbury. The Archbishop conducted the early morning Eucharist for all of us in the administrative block of the University and later we had breakfast together and then each country was given a time to go and meet the Archbishop personally and spend sometime with him. We were three from India. The Rt. Rev. Bhandare, the Dy. Moderator of CNI, the Most Rev. Alexander, Metropolitan Mar Thoma and I were the three and we were also given time to meet the Archbishop.

I took a special Tanjore plate with our CSI emblem beautifully worked out in the middle with a Cross, a lotus in the form of a flame symbolising the Holy Spirit and the flower of India and also the inscription ‘That They All May Be One’ and the Church of South India around the emblem. Many people brought many rich gifts especially the Russian delegates brought a Holy Communion set all in gold decorated with precious jewels. Our simple gift was very much appreciated. The Archbishop was trying to understand our symbol and motto ‘That they all may be one.’

Apart from my participation in the Eucharist, the fellowship that I have had with bishops from the European countries and especially from Communist countries was significant to me. I have had very close talks with them and it was very inspiring to know that in Communist countries, the Christian Church has its own place, life and witness.

On 26th evening there was a Diocesan Eucharist, in the Canterbury Cathedral which the Archbishop celebrated. I have had the special privilege of participating in that as Miss Constance Millington our friend in Canterbury arranged it and it was again another inspiring service. There was a down-pour of rain and we could not get out of the Cathedral for quite a long time, but as we say in India, we had to find our way through the rain.

SOLOMON DORAISAWMY,
Bishop & Moderator, CSI.

FROM THE MODERATOR

(To all the Bishop)

My dear Bishops,

I have just returned after attending the Enthronement of the Most Rev. Robert Runcie as the Archbishop of Canterbury. The Enthronement service was glorious, of course, with the simplicity necessary. The most important thing that struck me was that the Archbishop had invited all the Bishops of the various denominations and representatives of all church bodies. This is the first time I have seen so many Bishops from the European countries including the Communist countries. There were 4 Cardinals from the Roman Catholic Church representing the Vatican. One of them read the Old Testament lessons at the service. Another important thing I noticed was, there were representatives of other faiths such as, the Hindu priest, a Muslin moulvi, a Sikh, a Buddhist monk and a Jewish rabbi. Of course the usual representatives of the Queen, Princess Margaret and Prince Charles, the Prime Minister, Chancellors, Chief Justice, and all Mayors and others were there. The Archbishop preached a sermon which was a down to earth sermon touching the various aspects of Christian life. He referred to Mother Teresa's service to India and to the assassination of the Archbishop of the Roman Catholic Church which happened only that previous night.

I spent two days in Kuwait meeting our CSI Christians. The Palm Sunday service was held on Saturday evening because our people worship only on Saturday, as Sunday is a working day for them. It was largely attended and their Christian faith and the expression of the fellowship are very outstanding. I met the Church Board of the CSI Christians and had long discussions with regard to a successor for Rev. K. M. George who is returning to India after 3 years of very meritorious service. Rev. & Mrs. George are looking forward to their return to Madhya Kerala Diocese in the month of May after a very hard and profitable ministry in Kuwait. We are looking forward to send a successor to him to Kuwait and I hope that

we will be able to find a suitable couple who could go and continue this ministry.

We have just received a cable from CWM, London that Bishop Arnold Legg passed on to Glory on 31st March. We will recall the meritorious service rendered by Bishop Legg as Bishop in South Travancore from 1947 to 1967 and also as the Moderator of the CSI from 1962-1966. Wherever possible, please arrange service of thanksgiving for his life and ministry in India. He came as a missionary of the London Missionary Society and left behind a very worthy and permanent record. I am herewith enclosing a short summary of his life and work in India which may be useful for your memorial service. I am also giving below the address of Mr. Legg. If you wish to write and express your sympathy and condolence please write to Mrs. Legg, 58 Carrington Lane, Miljordon—sea, Lymington, Hants, England.

We have received confirmation of the appointment of the Rev. G. Christdhas as the Bishop in Kanyakumari Diocese from the members of the Executive and the Officers are signing the paper of Confirmation. God willing, we propose to have the consecration on 21st April at 4.00 p.m. in Nagercoil. Please pray that the Bishop-elect will be adequately prepared and endowed with the Power of the Holy Spirit and assume responsibility as the Bishop in Kanyakumari in the Church of South India. Those of you who wish to attend the consecration service, please write to the Moderator/Commissary, the Rt. Rev. S. Daniel Abraham, so that your hospitality and travel arrangements could be taken care of.

With best wishes and prayers,

Yours sincerely,

(Sd.) MOST REV. SOLOMON DORAISAMI
Moderator & Bishop

OBITUARY—THE RIGHT REV. ARNOLD HENRY LEGG

The Rt. Rev. Arnold Henry Legg was born at Derby, England, in 1899. After six years in Derby School, and three years of business and military life, he joined Cheshunt Theological College at Cambridge in 1919. In 1922 he took his degree in the Theological Tripos of the University of Cambridge, and continued at Cheshunt College for postgraduate studies till 1924. He then decided to become a Missionary of the London Missionary Society. He was ordained to the ministry in 1924 and sent to South Travancore to take charge of the Trivandrum District. In 1934, when the L.M.S. decided to put its District pastoral work in Travancore under Indian leadership, Mr. Legg was appointed Evangelistic Missionary of the Northern Area, where it was thought a movement towards Christianity among the Ezhava community was beginning.

For several years Mr. Legg was President of the Travancore Church Council (S.I.U.C.)—from 1936 to 1939 and from 1942 to 1947.

He was consecrated as Bishop in South Travancore in the Church of South India in September 1947 and he rendered a very meritorious service—Specially in the evangelistic mission. He also proved himself as an efficient administrator. He was elected as Moderator in the Eighth Synod of 1962 held in Palayamkottai and continued till 1966.

Fools for Christ—

Some Reflections on Ministry

I

Retrospect

During the second half of the 1960's in Britain, at the time of the 'Death of God' debate, many clergy underwent a crisis of role identity. British society is traditionally suspicious of the clergymen: he is called derisively a 'sky-pilot', he is suspected of cant and hypocrisy, and of wanting an easy life. Two factors now compounded the difficulties caused by this suspicion. The first was that society seemed to be becoming so thoroughly secularized that it was no longer sufficient simply to introduce oneself as 'clergyman'. What did that mean? What do you do? How do you justify your place in society? These questions were real enough to drive many prospective ordinands into more obviously 'useful' occupations such as teaching or social work, and they caused a good deal of anguish to incumbents who found themselves effectively chaplains to a marginalised and largely despised sect. The second factor was that many of the clergyman's traditional roles were threatened from within the congregation. Many congregations contained theologically literate lay people who might be able to teach and preach as well or even better than the pastor. The congregation might contain the local doctor who had in many cases taken over the role of community counsellor; in any case the number of those with professional counselling skills was certainly multiplied. Few clergy could find full satisfaction or justification in being left simply with a sacramental role. There was therefore a problem to be answered, especially by those involved in training men for the ministry, and where theological colleges were awake (which wasn't everywhere) some sort of answer was provided.

An obvious answer was to insist that clergy were in fact professionals, and to try to train and equip them as professionals. Professional counsellors, who still filled a gap in society which psychiatrists and social workers could not fill; professional teachers, and skilled and fluent in the peculiarly clerical tasks they were called upon to fulfil. This response to the problem is still current but lacks plausibility for a number of reasons. In the first place psychiatrists and social workers come from what is by and large an anti-religious tradition, and even the clergyman with some professional training tends to be regarded as not only an amateur but, worse, an amateur with an axe to grind. But more importantly there is the feeling of something inherently unevangelical about the clergyman kitted out in all respects except salary like his modern business partner. There is something irreducibly random and odd about the clergyman's profession and to ignore this is to miss some of the depths of the job. Similar objections apply to the second type of response to the problem, which saw the clergyman as an administrator enabling his lay people, who

took up the front line in Christian mission. In addition this line proved unsatisfying to most clergy, who came to the ministry in the first place partly because of their own need for personal contact, evangelism and social work. Accordingly a third understanding began to emerge in the mid 70's already long anticipated in America and given currency by publications like Harvey Cox's *Feast of Fools* (1969). This understanding took as its model the medieval Fool.

II

The Fool

In Europe during the middle ages the fool held a highly significant position, and he held it *precisely because* he was on the margins of society. The fool was the licensed element of self-criticism within medieval society. He could say what he liked to whom he liked because he threatened no one, he was nobody's rival. And yet the fool was taken seriously: his position enabled him to challenge and cut through conventional piety and morality, and a wise man would listen to his fool if he wanted an objective and disinterested comment on his position. The fool had a very definite and special calling, and yet he was the professional non-professional. He belonged to none of the three 'orders' of medieval society; he was neither knight nor merchant nor peasant. He stood outside all the regular categories of society and was yet expected to possess and exercise a wide variety of skills and to combine them with wit and sympathy. In addition the fool cut across all the different strata of society; he was equally at home in the kitchen or the hall (think for instance of Feste in Shakespeare's *Twelfth Night*). He led both high and low born in *celebration*; his particular genius was to provoke laughter. In laughter society can forgive its own folly, and the bubble of pomposity and self-justification, whether individual or corporate, is pricked. Again, the fool unites in himself, sometimes to an almost unbearable degree, the tension between comedy and tragedy. The clown, notoriously, wears a sad face beneath the greasepaint. The fool, standing on the margin and observing, sees the tragedy of society and cannot be indifferent to it; his fooling is not mockery. On the contrary the fool internalises the tragedy of society and in some ways, as the despised and rejected, the man with no status, he represents it. To some extent the fool is the scapegoat, the man at whom all brickbats can be thrown. And though the fool laughs and causes others to laugh, he weeps at the same time. Where men find it difficult to be men because of the roles they have adopted or the alienations they have set up, the fool is free to be man in laughter and tears, sorrow and joy. The fool cuts through the criss-cross webs of man's alienation and helps restore him to himself.

Clearly this image of the fool is very profound, and it was hardly surprising that theologians like Cox should apply it to Christ (Christ the Harlequin). It might also, however, be useful as applied to the minister. In Europe it suggested at once that the role of the minister might be simply in having no role; in his own person he witnessed to the fact that prestige and material values were not ultimate. The minister's justification might be therefore to have none. In this way he effectively challenged the society in which he lived. This understanding proved helpful for many clergy in Britain. My question is whether it has application in the very different Indian situation.

Fools for Christ

The Christian minister in India is not threatened by the question of job justification in the same way as his European colleagues. His teaching, pastoral and social work roles are all likely to be intact. Further, his sacramental role is easily interpreted within traditional ideas of offering *puja*. This means that the Christian minister is likely to be a man of some importance, even if of little income. The danger for the minister in India is not that he might become too marginal, but that he might become too central. Pastor centred churches develop which deprive the laity of the opportunity for offering their talents. The image of the minister as fool, I suggest, throws a sharply critical light both on this status and on this development.

1. The minister as fool cannot be the powerful and prestigious centre, but is instead the archetypal 'marginal man', the man without status, position, or recognisable power. Only as such is he a representative for the Son of Man who 'has nowhere to lay his head'. His position on the margins is liberating both for himself and his congregation. He is freed from the need to be universal expert, and free to recognise the wide variety of gifts and levels of leadership within the congregation. The congregation on the other hand is freed from dependence to grow to full Christian maturity and responsibility.

2. As the fool the minister is not the man of instant rhetoric, always ready for a two-hour sermon. The fool knows that silence often speaks more than words. To give an account of the faith that is in you sometimes requires the equivalent of the fool's mime, or clowning, because it touches truths and emotions too deep for tears. The fool knows that truth as we apprehend it is often cracked and broken, that wrestling with God leaves a man lame and crippled, full of faith but not full of instant answers.

3. Like the fool the minister may lead the congregation in celebration. We speak of the eucharist as a celebration, and of the minister as celebrant, but how dour and joyless our 'celebrations' are, truly unrecognisable as such. A dour and joyless church with a dour and joyless liturgy will never have effective mission. The very first evangelization was celebration, a song! (Lk. 2:14) Joy, which is brought by the Gospel, is the most contagious human emotion. Christians are those who have heard God's music, whose feet have started tapping, and who are drawn into His dance. The fool for his part takes up this singing and dancing (2 Sam. 6) and teases, cajoles and drags people into the dance. And the music of God's dance, be it noted, is not exclusively, or even very much, pious and 'religious' music: it is the music of God's good creation which He restores and glorifies.

4. Like the fool, the minister can act as the voice of self-criticism both within society as a whole, but more especially within the Church. But this presupposes his marginal status. Criticism cannot be delivered from a pulpit twelve feet above contradiction; not even from two feet above contradiction. Such criticism is always, and rightly, resented. Where criticism can be heard and acted upon it comes from the shadowy margins, from the position of one constantly trodden

on. Moreover, if we learn from the fool, such criticism will not typically be denunciation but more a presenting for us of our own folly. Again, if we learn from the fool, we will both expect and accept criticism from the humblest quarters; it is not the prerogative of the highly placed.

5. It is perhaps a truism that the minister should be equally at home in the palace or the slums; I meet the brother for whom Christ died in both places. But here too perhaps we can learn from the fool's perspective. The fool sees the skull beneath the skin for him all men share a common humanity, but little differentiated by wealth or education. The fool challenges the complacency and ease of the rich with the manners and music of the slum, but he brings the ease and grace of the court with him to the poor. He is himself the connecting passage between palace and slum. Peering through one end the rich see perhaps a dimmer but richer and more crowded life; whilst the poor peering through the other end are awakened to possibilities scarcely dreamed of. In any event the fool helps relativise and challenge both positions.

6. The fool stands on the borders of comedy and tragedy, like the minister constantly presiding over birth, marriage and death. He can see the tragic in the comic, but his ears are also attuned to hear the laughter of God somewhere deep down even in the darkest tragedy. Not that there is anything to laugh about: the dark areas of human experience, but the fool, who hangs from his own cross, sees that the purpose of God will not be frustrated, and that therefore the angels smile over all the groaning and travailing of creation.

7. Finally, the fool is a reconciler because of his own role, acting from the margins, precludes the taking of sides and the identification with opposed attitudes which causes alienation. The fool challenges all alienation and through his folly exposes it as folly. In this he has a possibility of bringing men together who otherwise, in the name of morality, might fail. 'Fooling', correctly used, may often be pastoral wisdom especially within small communities.

When Paul set out his great dialectic of wisdom and folly in his letter to the Christians in Corinth he did not, of course, have any figure like the medieval fool in mind. This does not mean that to use such a figure is an improper mode of exegesis when we are trying to see how precisely we are or ought to be 'fools for Christ's sake'. The limitations of the model are obvious; in particular it does not do justice to the prophetic role of the Church in reaction to injustice and oppression. On the other hand we have tried to show that it throws a sharp, oblique, light over the whole question of ministry, providing it with a complex pattern of description and justification (if such is needed) and challenging some of the more pompous identifications of the minister's role. It need hardly be added that all that is said of the minister applies *a fortiori* to the bishop: a more obvious descendant of the fool's cap than the bishop's mitre would be hard to imagine!

TIMOTHY J. GORRINGE,
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The National Council of Churches in India

CHRISTIAN COUNCIL LODGE

Nagpur 440 001 M.S.

April 17, 1980

R/C - 362

From

The Executive Committee of
The National Council of Churches in India

To

The Member Churches of
The National Council of Churches in India

Dear Friend,

The Executive Committee of the National Council of Churches in India which met at Nagpur on 9th and 10th April, 1980 resolved to send the following message to all its member Churches and to request compliance of the appeal :

' We note with satisfaction that the Churches in India are taking some meaningful steps to eradicate the problems of poverty, and of social and class distinctions within the Church and society. We however feel that we must strive with greater determination for achieving the goals of equality, justice and human dignity, and we recognise that the root cause of most of the social and class distinctions is poverty which we must attack with greater vigour.

Christ broke down the walls of separation forever, hence as Christians we must endeavour to eradicate inequality wherever it exists and in whatever form. We should therefore examine also whether the present structures in our Churches are discriminatory that favour the middle and upper classes at the cost of the backward Christians. We must work hard to break down among

the upper classes their resistance to equality, and among the backward Christians the tendency to remain separate and a class by themselves.

We urge the churches to recognise that all are equal in the sight of God, and appeal to them to do everything possible for the removal of all social and economic discriminations and to work relentlessly for the total development of the underprivileged. Since the matter is of crucial importance we urge the churches to initiate action *immediately* at the grass roots level, and to keep this Council informed of the progress '.

Kindly give this message wide publicity and treat it with the consideration that it deserves as it comes from the Executive Committee of the Council of Churches.

With kind regards,

Yours sincerely,

M. A. Z. ROLSTON

General Secretary

c.c. The Regional Councils with a request to assist in promoting the implementation of this appeal.

A Meditation

Much of the experience of repentance among most Christians is individualistic. Individual abstinence from uneasy comfort or pleasure, shedding of habits that are suspect because unacceptable to the pious and other attempts to make amends for what has been ill-done or undone seem to form the essential part of repentance, according to the popular understanding of the term. To the shallow spiritualist repentance means nothing more than a regret and sorrow for some or all the wrong doings of an individual in the past. Neither the need to turn away from sinful nature which lies deeper than, and remains the perennial source of, wrong deeds nor the importance of the realisation of corporate sin—that foster mother of individual sinfulness—has seldom been fully realised or adequately stressed. Gone are the days when a whole nation could sing psalms of communal lament and renew its covenant with God, inwardly seized of the problem of corporate guilt. Extinct is the Church that could practise ‘the repentance of salvation’ and not ‘the repentance of death’ (2 Cor. 7 : 10, 11).

The essential element of Christ’s teaching on repentance is the turning to God from an individual’s or nation’s unregenerated perverted nature. The outcome of perverted nature can never be good or righteous: a bad tree cannot yield good fruit; the mind of sin and flesh cannot motivate one to do the will of God. Neither can a community, be it the Church or any other spiritual organisation, establish the will of God if its own perverted nature is not seen for what it is and thoroughly renewed.

Repentance in our times is as much an ecological as a personal problem, as it was with the Corinthian Church. It is the problem of expiation of the guilt of succumbing to environmental spiritual pollution. After all, a community’s beliefs and practices are determined by its predisposition to, and acceptance of ideologies and other components of the surrounding culture and social life, for, no community can remain an island. It is in this process of interpenetration of faith and culture that the tendency to *christianize* given concepts and practices indiscriminately tends to prove fatal to the true and ideal nature of the Church. For instance, the conditions which St. Paul spiritedly combated in the Corinthian Church arose from an invasion of the Church by the surrounding pagan ethos.

How did the Corinthian Church err in this regard? A minority and dithering community beset by an enlightened and influential culture and ethos as it were, the Corinthian Christians felt insecure to be themselves in Christ. So it came about that instead of allowing their faith and trust in Christ direct and inform their nature, they succumbed to a perversion of it by the contemporary ethos which was easier, more respectable, less alien and above all, better fitted them with the trappings which their fellow compatriots would accept them by, if not admire. Thus it happened that the Greek emphasis on intellect and knowledge was allowed to polarise what appeared to be crude in the Christian faith (1 Cor. 1 : 20 ff; 3 : 4 ff) and consequently pernicious debates and factions had to be subscribed to and maintained (1 Cor. 1 : 12). What else could have been a worse perversion of the essence of Christ’s nature, namely, that of being one with and in man and God? For the same reason a Hellenic element of religious experience such as frenzy or ecstasy was allowed to pervert a spiritual gift like that of speaking in tongues no matter if it led even to blasphemy (1 Cor. 12 : 2 ff). Other aggressions on Christian faith and nature were the preference of ‘knowledge’ to faith (1 Cor. 8 : 1) and belief in the impurity and corruptibility of matter which led to unhappy and irrelevant disputes about priestly marriage, to sexual vices and to disbelief in the resurrection (1 Cor. 8 : 4). The spiritual pollution of the Corinthian Church undermined faith, changed life styles for the worse and made the Church an arm of the outside world, a weapon of Satan and sin.

It would be helpful if we studied, in the light of the Corinthian example, the extent to which we, as a Church, have succumbed to the invading ethos of the times. No academic or spiritual exercise could occupy one better. The eroding of the inner harmony and peacefulness of the Church by an uncritical adherence to contemporary political structures in Church administration; the tendency to ‘redefine’ faith, embellish creed with fashionable terminology and ‘update’ the gospel; mere Christianisation of concepts and systems of the contemporary milieu, even cults and castes; the craze for socially and economically respectable ideologies which are simply Christianised, not *redeemed*; the invasion of Church academics and theology by the spirit of scientific inquiry—bad enough if untempered by Faith—by philosophic speculation; perpetration of promiscuity and permissiveness in the name of Christian freedom and many other practices, attitudes and beliefs of the Church today are symptoms of our deep-rooted sinfulness. Isn’t it high time we learnt to be ourselves *Christ*? Shouldn’t we sing psalms of communal lament inwardly seized of our guilt of corporate sin? Shouldn’t we stop and examine where the changes in our life styles have become pernicious and ceased to be helpful for our spiritual development? Until we have done these individual repentance is bound to fail to get integrated into corporate salvation. Was Christ’s sacrifice on the cross meant for anything less?

FRANCIS SOUNDARARAJU

Theology Takes Rural Roots

The Rural Theological Institute, the latest brain to be conceived at Tamilnadu Theological Seminary at Arasaradi was welcomed with a fitting inaugural festival of celebration amidst auspicious beginnings: the full moon which had been in hiding behind heavy rain clouds, deigned to appear with a brilliant smile after blessings came in the form of copious showers.

The Institute is part of the attempt at Arasaradi to give a rural basis for theological education and training of ministers in India. The central part of the celebration was the dedication of the outdoor chapel by the Bishop of Madurai-Ramnad, the Rt. Rev. Dr. David Pothirajulu, Principal Dr. Gnana Robinson, presiding. The theological and educational goals of the Institute were expounded in an address by the Director of the Institute, Dr. Samuel Amirtham. Using some of the obvious and unique features of the chapel, he interpreted these goals as follows:

The setting for the outdoor chapel is the wide-open spaces. The open space runs into the rolling fields in the villages. This chapel has no barriers, indeed the fields themselves are our chapel. Worship, we hope will run into work, and work into worship, the sacred into the secular and the secular into the sacred. Christ is the Lord of them all. The chapel itself is in the midst of a vineyard. A vineyard is where lovers are at tryst, as the author of the Song of Songs testifies: 'Come my beloved, let us go out into the fields to lie among the henna-bushes; let us go early to the vineyards and see if the vine has budded or its blossom opened, if the pomegranates are in flower. There will I give you my love' (Song of Songs 7: 11-12). The Church, the bride meets her redeemer Christ at Worship. For Christ's followers, the vine is a symbol of being rooted in Christ, who gave His life for all men, because He loves them all. Only by being rooted in Him can we bud, blossom and bear fruit. This place of worship in the vineyard is where God's love in Christ is expressed and love's most precious gift, the gift of life can be given and received symbolically in the sacraments.

Here men and women are invited, constrained to respond to this love by loving God in turn. The Chapel set in the vineyard points to the purpose of theology. Theology is not just a jumble of words and ideas. It is not just reflection and conceptualising; it is fundamentally, to love God. *The purpose of Theology is to love God:* for this He is also its source.

In a central place in this chapel, there is a stone—a heart-shaped stone. It was found in a nearby stream.

There seems to be some writing on it, God's writing. Since God writes either in Hebrew or Tamil, the writing seems to read 'heart' in Tamil—at least the last two letters of the word can be traced! It symbolises the heart of God, the heart of love ready to bear all people's burdens. This stone bears the weight of the flat altar stone, the stone of sacrifice, the stone of the burden of the people. It is the people of Chinnaudaipu village who lifted this up and placed it on the 'heart'. Our hearts are called to respond to this heart of love. As God's heart is a suffering heart, so ought ours to be, listening to the agonized voices of our neighbours in the villages, bearing the burden of the villagers. Our hearts need to feel the pain, the ache of bearing the burdens of others. It is only then that Theology can begin. As C. S. Song has said from out of Asian experience and context *the beginning of theology is the aching of heart.*

At the western boundary of this open air chapel is a large cross, a simple cross, made of two palmyrah trunks; an inexpensive cross. It will only last for about a year. Erecting a more permanent cross was thought of. But Father Stevens of Bangalore, an architect friend, had a different idea. He said: let each generation of students plant a new cross using any wood or material they think best; let it be a cross that belongs to the community of students and teachers; let it be a rural cross, belonging to the people. This means that each generation will be called to interpret afresh the meaning of the cross, where the pain of being human and the glory of being divine come together, pivoted in Christ. This points to *the task of theology*: to interpret, to understand afresh and to release the transforming power of the cross afresh in every new age and new context.

This rural involvement of Tamilnadu Theological Seminary provides new opportunities to grapple with the churches' rural ministry. In the process of planning and building the Institute, in the course of exploring and getting acquainted with the villages round about, several problems surfaced—for example the plight of the Jasmine cultivators who are so deeply indebted to the middlemen, so called commission agents, that they would never be free of debt in their life-time, never be able to release themselves from the moral obligation to deal with them, because they are so indebted and so exploited, a double dilemma; another problem is that of caste divisions and blatant manifestation of untouchability. Our nearest village, Chinnaudaipu is composed of three caste groups, none being neighbour to the other, eternally divided by barriers of caste.

The other opportunity is to foster theological reflection in the light of these and other problems, such as the fate of a whole village being surrounded by Madurai city's sewage; the power of big cement industry being able to prevent much needed local work with white stone; the crying need for preventive health work. One hopes that perhaps indigenous models for theological reflection and education can be evolved and adapted here combining these with action/reflection models of praxis.

One of these indigenous models is the *Gurukulam* model of ancient Indian tradition. The Gurukulam centres around a *Guru*, a wise teacher; the *Guru* and

(Continued on page 12)

THE POWER OF HIS RESURRECTION

'All I care for is to know Christ, to experience the power of his resurrection, and to share his sufferings, in growing conformity with his death, if only I may finally arrive at the resurrection from the dead.'

(Philippians 3 : 10, 11. NEB).

On Sunday, April 6 falls the first Easter of 80's. What kind of Easters we shall have in the new decade?

Events in Iran and Afghanistan indicate that the present decade will be more difficult and dismal than the past decade of the slouching 70's. East and West are entangled in serious power struggles in different corners of the globe. At present West Asia and the Indian Ocean have become the cockpit of conflicting rivalries between super powers. We see power struggle everywhere. Everybody seems to want more power and influence. From where do Christians get their power? Certainly not from oil and gold or guns or power politics or knowledge.

Having been confronted with the question of power I started praying and reflecting for clear guidance as to what subject I should write on for the sake of my brothers and sisters in India? I found the answer in the two verses quoted at the outset. Now I am 61 and a new meaning of these verses came into my life. I feel the power of His resurrection in my life and writings. Without that power I am nothing.

The church my family attends at Halifax is evangelical and missionary-minded. It is one of the two Anglican churches in the metro area which openly supported 1979's Billy Graham's Atlantic Crusade. The rest of the Anglican churches are cold like a cold potato and indifferent to mass evangelism. The Anglican leadership in the province of Nova Scotia is indifferent to mass evangelism. It is controversial, conservative and dictatorial. Many people have left the Anglican Church and joined warm Baptist and Pentecostal Churches which form the frontline of mass evangelism. Anglican bishops generally like to meet people at the church services and at church halls. They do not take the message of the risen Christ to poor people's homes.

Sometime back some white Anglicans refused to accept the Holy Communion from the hands of a black Nigerian student-minister who was studying theology at King's University (Anglican, 1779, the oldest outside Great Britain). Racism is rampant in the Anglican diocese here. They have never ordained a local black son of Nova Scotia. We know that in Christ we are all one and He died for black as well as white. A black man, Simon from Cyrene carried His cross. That is a great honour as well as responsibility. He shared our Master's burden. In India we have missionaries from many lands who are sharing this burden in the power of the risen Christ.

In recent years the Trinity (Anglican) Church has selected twice the above two verses as its motto. In 1980, its motto is the power of His resurrection. The minister, a 'born again' Christian, is from London, England. He was converted at Billy Graham's crusade in 1954. Since then he preaches like St. Paul on Christ the crucified.

In the evening we go to Faith Tabernacle, a Pentecostal Church; people are warm, joyous and loving Christians. Their pastors are absolutely dynamic. At this church I have many times heard persons speaking in tongues and others explaining the message. It is a very live congregation. The service lasts 2½ hours or more. The first hour is spent in the praise of God and His Risen Son and the Comforter. In the evening many mainline churches are closed due to lack of interest. But in this church usual attendance is about 300 in the evening. Many young people attend the service. On Sunday, 20th January, 1980, the assistant minister spoke on the power of the Risen Christ. I felt elated as I was also reflecting on the same subject to write for home papers. This was another piece of evidence that I should write on this very subject for Easter, 1980.

In order to understand this very powerful statement of St. Paul to his best friends at Philippi, a Roman cantonment, we need to study the background of his Macedonia. 'The Spirit of Jesus' (Acts 16:7) prevented Paul and his companions from going to the province of Bithynia and directed them to Macedonia.

What are the outstanding Characteristics of the church at Philippi?

First, the seeds of Western Christianity lie in Philippi, the first place in Europe where the Gospel was preached at about 62 A.D. From here it spread to Europe and from Europe it went to North America. And from Europe and North America missionaries came to India and gave the message of the risen Christ who died for the whole mankind.

Second, the first convert in Europe was a business woman, Lydia. It shows that Christian women have been leaders in God's Church from the earliest times. Lydia demonstrated the power of His resurrection when she said: 'That I am a true believer in the Lord.'

Third, casting out an evil spirit from a slave girl led Paul and Silas into trouble. They were beaten and thrown into jail. Despite beatings they kept praying and singing songs in their dark cell. Here the power of His resurrection released them with honour. The Roman police officers apologized for their high handedness. (In India we know about police methods.) The jailor with his family became Christians and acted as a powerful stepping stone for the furtherance of the Gospel in the Roman colony.

Fourth, after planting the church at Philippi, they 'spoke words of encouragement' and left.

'The Power of His Resurrection' are very strong words of encouragement to deal with crises in 80's.

On Saturday, January 26, 1980, my family went to see the movie, *In Search of Historical Jesus*. This powerful movie begins with the scene of two Roman soldiers guarding the sealed tomb of Jesus.

Christ and how the big stone is rolled away and Jesus is risen by the power of God. The movie ends with the same scene. It has a great message for 80's that we must not look to circumstances however grim and hopeless but to the power of His resurrection.

The death and resurrection of Jesus Christ is the single most important factor in Christianity. All else is secondary. The Apostolic Church only talked about his death and resurrection. It is a lesson for us today to focus our preaching, thinking and writing on His death and resurrection. If he did not die and rise again from the dead, it is futile to be a Christian. It is better we pack up and become Hindus, Buddhists and Moslems or pagans.

PART II

Those who do not believe in His death and resurrection have little to do with 'born again' Christians. Modern Sadducees, Epicureans, including Jews and Moslems, do not believe in the atoning death of Christ and His resurrection. This is the main dividing line between the believers and non-believers. Today many Western clergy and theologians have difficulty in believing in His resurrection. The resurrection of Jesus Christ found a central place in the preaching of the Apostolic Church from the very start. Is this the main focus of our preaching?

Let us return to the authority of the Scriptures to study this subject.

This first miracle of healing of the lame man by Peter was performed 'through the power of the name of Jesus Christ of Nazareth whom you crucified and whom God raised from the death' (Acts 4:10). When I see a number of Christian hospitals in India, I see the power of the risen Christ manifested through the hands of Christian doctors and nurses.

In the Old Testament we read that by 'the powerful presence of the Lord' life returned to dry bones (Ezekiel 37). In the Books of Job and Daniel we have references to eternal life and resurrection.

The ancient Christian writer Hippolytus though dependent on the Jewish historian Josephus remarked that the Essenes believed in the final resurrection and judgment and in a final universal conflagration.

Saul was a witness to the prosecution and death of the first Christian martyr, Stephen, who according to the late Dr. E. Stanley Jones is the most 'Christianized person' in the whole of the New Testament. The power of the risen Christ was shown in his whole life—secular as well as religious. Both aspects were beautifully blended in his life.

From the earliest time the basis of the Christian hope is seen in the supernatural act which God 'accomplished in Christ when he raised him from the dead' (Ephesians 1:20).

A post-Resurrection appearance is contained in I Corinthians 15:3-8.

The modern scholar, C. H. Dodd in his pioneer work elucidated seven features in the apostolic preaching. The fourth one he wrote is: 'Also in accordance with the Scriptures He was raised from the dead and appeared to many witnesses. And one of these witnesses, according to certain traditions, came to India and was

killed at Madras. It was (doubting) Thomas (the patron saint of India) who said: 'My Lord, and my God!' (John 20:28).

His first appearance to Mary Magdalene, is very important in the Christian Church. The power of the risen Lord was marvellously evident in the life of Pandita Ramabai. Amy Wilson Carmichael after she was totally paralysed wrote 'the death-sentence upon herself, so that the power of resurrected life in Christ may shine forth'.

A Christian giant, V. Solomon showed the power of the risen Christ in Nicobars where he went in 1895. Gopinath Nundi (Calcutta) Krishna Pal (Serampore), Bishop Azariah of Dornakal, C. F. Andrews, Sushil Kumar Rudra (St. Stephen College, Delhi), Bishop Stephen Neill, Narayan Varman Tilak, Brother Bakhat Singh, Sadhu Sundar Singh, Henry Martin, E. Stanley Jones (Songbird of Sat Tal Ashram), Mother Teresa, Rev. Mark Buntain, Akbar Abdul Haqq and his father, and thousands of past and present soldiers of the cross have demonstrated the power of the resurrection in their life and work. What more evidence do we want?

Despite all the historical evidence, the German theologian Rudolf Bultmann carried his 'demythologizing' process to the point of regarding the resurrection as a kind of myth, with no historical basis. This only means that Christ influenced his disciples and others after his death. His disciples had a spiritual experience of him after his death and the myth of a 'resurrection' continues.

In his book, *What I Owe to Christ*, C. F. Andrews many times mentions the name of Sadhu Sundar Singh and the power of the risen Christ in his life. Andrews felt excited when he had a close spiritual touch of the great Christian doctor, Albert Schweitzer who wrote the book, *The Quest of the Historical Jesus* which is an answer to all modern Bultmanns.

Wrote Andrews: 'Schweitzer thus brought me back to the living Christ, to the Christ I had known and loved in the best moments of my life.'

Sometime ago I read about P. T. Forsyth born in Aberdeen, Scotland in 1848. He is called 'a theologian of the cross.' In his prayer for the Church, Forsyth wrote:

'We beseech thee, O Lord, for Thy Church throughout the world. May it grow in the faith of the cross and the power of the resurrection'

What is the essence of the theology of Dietrich Bonhoeffer, a Christian martyr who was hanged on Hitler's orders in 1945? The last act of Bonhoeffer was to hold an ecumenical service for all prisoners at Flossen-berg and preach on the verse: 'With His stripes we are healed.'

In the last century, the great American evangelist, Dwight L. Moody whenever he tried to explain Christ's work in saving men, turned to Jesus's death and resurrection. It was, Christ's vicarious death which made him the central object of Moody's faith. Thus the evangelist could assert that 'because he died for me, I love Him. Because He died for me I will serve Him. I will work for Him, I will give Him my very life.'

For deeper understanding let us go to Jurgen Moltmann, a theologian of hope. He declared: 'Christianity stands or falls with the reality of the raising of Jesus from the dead by God. In the New Testament there

is no faith that does not start *a priori* with the resurrection of Jesus.'

Moltmann continues: 'A Christian faith that is not a resurrection faith can, therefore, be neither Christian nor faith.'

What is the challenge in India in the 80's?

India is faced with many internal and external problems. Political power has returned to Nehru's family.

It is yet to be seen how Mrs. Indira Gandhi will use this great opportunity and privilege to govern India? Will she serve the people or will they serve her?

Many of us feel discouraged by the opposition we find to the spread of the Gospel. Just turn your thoughts back to the Early Church how the Apostles and their successors continued preaching the Gospel in the hostile and pagan Roman rule. Many doors are still open in India.

How to meet the challenge?

First, Jesus nowhere commanded that we cling to His Cross, everywhere commanded that we carry His Cross, and out of this daily crucifixion has been born the most beautiful sainthood from St. Paul to Sadhu Sundar Singh. For 'there is no salvation of the soul nor hope of everlasting life but in the Cross'.

Second, what must we learn from the Early Church? The Early Church, in its youthful enthusiasm and inexperience had simplified the problem of Christ's life and teachings. They did not talk about His birth or miracles or teachings but only about the death and resurrection. 'I passed on to you what I received, which is of the greatest importance: that Christ died for our sins... Now since our message is that Christ has been raised from death...' wrote St. Paul to the Corinthians. We need to become 'first century' Christians.

Third, I am reminded of the beautiful words of George Matheson, the blind Scotch preacher who said: 'They tell me that I shall stand upon the peak of Olivet, the heights of resurrection and glory. But I want more, O my Father, I want Calvary to lead up to it.'

Fourth, so with each of us. Every man sits against the empty tomb in his garden and says: 'This Calvary is too much for me. I am fed up with daily troubles and trials. I cannot cope with the pressures of life. It is too much for me. I have nobody to roll the stone for me. I have no power to overcome the tensions and turmoils of life.'

Fifth, and yet, right in the midst of our hopeless circumstances and worst tragedies, our Christ lies waiting for resurrection and calls us with encouraging words spoken to the disappointed Martha: 'I am the resurrection and the life. Whoever believes in me will live, even though he dies; and whoever lives and believes in me will never die. Do you believe this?'

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Theology Takes.—(Continued from page 9)

his disciples are committed to each other in community with strong bonds of affection and dependence. The disciples depend on the Guru for imparting knowledge and wisdom and the Guru depends on his disciples for all his physical needs, including the body-massage! One might hope wistfully that even the Seminary students might be prepared to do this kind of service, if not for the Guru, at least for the people! Together they are committed to pursue learning and knowledge at a high level and in great depth. While the traditional form was authoritarian, we can change it to a community of commitment. Theological education can become a communication of commitments, in a meaningful community of living and sharing together.

A second model is that of *Sishya kulam*—a community of disciples. Both teachers and students are disciples of a common Lord, yet the students are the centre of focus. Students are independent and free to study and reflect by themselves. The teacher has a very limited role. What to study, how to study will be largely decided by the students. This year, Readings in M. M. Thomas, Rural man in Tamil Novels, Biblical studies on Wealth and Poverty, Power and People, Health and Wholeness, Congregation based Community, developments, are some of the courses chosen. The life style and patterns of devotional life are also decided by the students. The Institute fosters among the students the ability to plan one's own programme, to develop one's own interests, to discipline one's own time, to unfold one's own capacity to reflect and to grow in commitment.

The third model is the *Gramkulam*—a community of villages. The resources in this model are the people in the villages themselves and the traditional and timeless rural wisdom, distilled over centuries of struggling with and living close to the land and the natural elements. When this wisdom encounters the twentieth century in its sophisticated technological and scientific accomplishments as well as its subtle and sophisticated forms of evil, what happens? When these questions and answers are fed into the process of pedagogy theological education can happen. Each student is encouraged to work with the people of one village, identify one issue there and make that the raw material for his theological reflection. The village volunteers (we have 30 of them working in the 30 villages in development education), the village elders, and the teachers at the Seminary will be resource persons in this process.

The rural Theological Institute strives to evolve a supplementary model of theological education, where praxis is a mode, the praxis of action/reflection/action where painful suffering involvement becomes the cornerstone of pedagogy and the beginning of theology, where commitments are conceived, born and nurtured into meaningful action.

The Gospel of Salvation needs to be communicated. The Gospel is basically an action of God, the word becoming the action. The challenge to the church today is to translate the word in this manner.

—DR. GNANA ROBINSON

'Go Forth To Him Outside the Camp'

So Jesus also suffered outside the gate in order to sanctify the people through his own blood. Therefore let us go forth to him outside the camp, and bear the abuse he endured.

Heb. 13:12,13

Jesus suffered outside the gate, outside the camp. Outside the camp is the place for lepers and those who are unclean. It is stated in the book of Leviticus, 'the leper who has the disease shall remain unclean, he shall dwell in a habitation outside the camp' (Lev. 13 : 46). Outside the camp is the place where criminals are put to death. 'Bring out of the camp him who cursed and let all the congregation stone him' (Lev. 24 : 14-23). Outside the camp is the place where sacrificial animals are killed and their wastes are burned. '(The sacrificial animal) whose blood was brought in to make atonement in the holy place, shall be carried forth outside the camp; their skin and their flesh and their dung shall be burned with fire' (Lev. 16 : 27). Outside the camp is the place of those who are accursed of God. It is the place of uncleanness, filth and profanity. It is the place of death, guilt, loneliness and total rejection by God and man.

Jesus suffered outside the camp. He was crucified outside the holy city of Jerusalem, a city which was organised religiously against God. He was crucified in a public place. His cross was raised on the rocky hill of Golgotha between the cross of two criminals. He was executed for 'orthodoxy' and Pax Romana. The religious authorities accused him of blasphemy. The political authorities accused him of inciting unrest and rebellion. They gave him the punishment for runaway slaves and rebels against the Pax Romana. He died the death of a criminal and one who was accursed of God, 'for it is written cursed be every one who hangs on a tree'. He died the death of one who was abandoned by God and man. Jesus suffered outside the camp—the camp of the religious, the powerful, the rich and the decent of society. Yes, Jesus of Nazareth whom we acknowledge as our Lord, died the death of an accursed criminal in loneliness and total abandonment by God and society. However, the historical reality of the irreligious cross of Jesus Christ was so much a problem for the religious people, they spiritualised it; covered it with flowers; burned incense before it; made it part of the cult, so that they could worship it without being bothered by it. The end of Jesus became supremely important for all the theories of atonement, that the Christian church conveniently forgot his life which was lived outside the camp in identification with the oppressed, the poor, the lonely and the handicapped the outcasts of society.

He not only suffered outside the camp, but he also lived outside the camp. He conversed with the Samaritan woman who had had five husbands and now lived

with a man who was not her husband. He stayed at the house of Zacchaeus, the tax collector, who was despised by the community and celebrated with him the new life he found. He heard in the midst of the noises of the crowd, the painful cry of the blind man, 'have mercy on me' and stopped to cure him. He touched the leper who was considered to be unclean and supposed to live outside the gates. He made the woman with hemorrhage to acknowledge before the public that she touched him, though she was unclean from the point of view of society. With complete disregard of what the religious people might think, he cured on a sabbath day paralytic man who was lying near pool of Beth-za-tha for 38 years. He told the religious people that the sabbath was made for man and not man for the sabbath. He celebrated the new life and blessedness of the kingdom of God with publicans and sinners. However, his irreligious life became too much a problem for the religious, the decent and the privileged of society. So they covered it with the ideological smoke-screen of 'gentle Jesus, meek and mild' and worshipped him on Sundays while they engaged in aggressive pursuit of wealth without 'slothfulness' and humanity on other days of the week.

The irreligious cross of the son of God is a criticism of all religions including Christianity with its exclusive claims and self-affirmation, desire for praise, might and success, ideological pretensions and compromises with civilizations and philosophies. All these may be part of our fragmented and sinful existence. But the problem arises when Christianity makes for itself extraordinary claims and pretend that unlike other religions, it is a unique creation of God. The Christian history is replete with instances that negate its superior claims. In the name of that supreme revelation of God in the powerless, foolish, ugly, accursed cross of Jesus Christ, theologies were written; empires and kingdoms were built; thrones were established; wars were fought; foreign lands were conquered; native populations were annihilated; cultural and racial superiorities were established. Often, Christianity was perceived as the religion of the oppressor, the powerful, the rich and the privileged.

The religious man needs a powerful God who can turn stones into bread; who can jump from the steeples of the temple and still remain unhurt; who can enable the worshipper to possess the whole world. The religious look for God in Herod's palace. The religious look for a God who makes distinctions between sacred and profane, the pious and the Godless, Christians and non-Christians. The religious look for a God with whom one can live comfortably; who blesses one's activities and makes them prosper. The religious look for God in the beautiful and the decent.

But God reveals himself in everything that seems to deny him. The wise men looked for the divine incarnation in the wrong place. It was impossible for them to think that the saviour of the world would be born in a manger. Who wants a God who cannot give his followers a patch of earth or a home? Who wants a king who rides on an ass and humble? Who wants a God who eats with sinners and publicans? Who wants a God who cannot save himself and others from suffering? Who wants a God who is foolish enough to go to the gallows because of tactless behaviour?

(Continued on page 16)

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Farewell Press Conference of Archbishop Coggan

LONDON, Friday January 18: The Archbishop of Canterbury, Dr. Coggan, in his farewell press conference said that the greatest challenge facing the church today is 'not to be inward looking, but to be outward reaching'.

Dr. Coggan who retires on January 25—exactly 24 years on from his consecration as Bishop of Bradford in 1956—went on: 'The danger facing the Church of England and in fact all Christians, is that we should be so concerned with our own preoccupations that we forget that our primary task is first to worship and second to evangelise.'

'Another danger is for activism to take the place of worship and devotion'.

He said he believed that the church today was 'in much better heart' than it had been for some years. 'There are many signs of an upsurge of new life.'

Characteristically he shied away from questions about what he felt to be his greatest achievements. He steered the discussion to the pastoral side of his work, speaking with enthusiasm about contact with ordinary people and visits to out of the way places like a country church in his own diocese where 'you felt that Heaven had almost come to earth'.

His main disappointments were that there had not been 'quicker progress in the field of unity negotiations and the ordination of women'.

'One of the saddest days of my life was when the scheme for union with the Methodists broke down.'

He said his goal had been to work for unity with all churches. 'People get the impression that the Anglican Church is only interested in union with Rome. That is because when one talks of Rome, the cameras click on.' He commended the work of the Churches' Council for Covenanting, saying that 'after the breakdown with the Methodists, I would hate to see another setback'.

What is his assessment of Pope John Paul II, the apparent trend towards conservatism under him and its implications for unity?

'It would be rash to make predictions. But we have a man with a big heart and a keen brain who in the coming months and years will have the opportunity to see at first hand the calibre of the leaders of other parts of the church—something which has not been possible from a country like Poland in previous decades.'

What of the Coggan 'image'?

'When I was appointed someone called me a "caretaker archbishop". I was delighted. There is no more

important job than to be a caretaker in the church of God.

'Sometimes I have been criticised for a certain naivety of presentation. My own view is that the pulpit is not the place for exposing one's doubts. It is for strengthening those to whom one preaches.

'The place for expressing one's doubts—and who of us hasn't got them?—is the study circle, the group.

'Sometimes what is apparent naivety—which no doubt I have a great deal of—is in fact an attempt to penetrate to the heart of a problem and peel away some of the encumbering externals.'

What does he make of Anglican diversity?

'I do come from a wing of the Church of England called "evangelical"—in my view a positive word with an insistence on the gospel. I believe that part of the richness of the Church of England is its ability to encompass all three wings as well as other emphases such as the charismatic movement.'

Enlarging on his warning about the re-emergence of party strife in his final message to the Church of England General Synod, he said: 'If a synod is to be what a Synod means—a way together—it surely must be that you cannot vote on party lines. You must come with an open mind and be prepared to change your view in the course of debate.' He added that a lot could be learned from the church in Africa where participants patiently mull over issues 'until a common mind is reached'.

He spoke of 'doing his little bit' trying to secure human rights in places like the Soviets, South Africa and Chile. 'The problem is so vast. Looking back I wish I could have done more.'

Plans for retirement include travel—he will visit Thailand, South India and the U.S.A. later in the year—catching up on a backlog of reading and the pleasure of being a member of a village community. He said that he relished the thought of spending more time with his wife and 'joint work at a relaxed pace instead of a furious pace'.

'The joy of being a priest is that your job never finishes until they carry you out. Even then you begin again somewhere else.'

Does he have any advice for his successor?

'I think that any wise man is very wary of giving advice to his successor. I know Bishop Runcie well and appreciate very highly his gifts. I'm not going to breathe down his neck. I shall rarely write to The Times and even less to the Church Times.'

JOHN K. MARTIN

Family Gets Confidence Vote at WCC Conference

Mexico (EPS)—A massive vote of confidence in the future of the family and its power to help shape a more just society, came at the close of the World Council of Churches' family education meeting in Oaxtepec, Mexico. 'Action for personal and inter-family growth should be continued', said the meeting, 'but it should be projected into a commitment towards social change'.

At the start of a year in which many government and international organizations and the Roman Catholic Synod of Bishops are all planning conferences on 'the crisis of the family', the Oaxtepec Assembly gave an important lead.

Of the 145 delegates from 46 countries, over half were women, 18 per cent Roman Catholic, and a number came from non-church groups. Meeting from 12-17 January, educationists, family counsellors and pastors joined groups involved in WCC's family power for social change project. Launched in 1976, the three-year project has united families into supportive clusters for reflection and action on personal and community problems.

Feeling their way towards a new vision of family life and family ministry, participants compared notes and education methods in a series of workshops. Discussions focused on wide-ranging issues, from sexuality, adolescence and men/women relationships to forms of political oppression that are breaking up families in many countries.

A striking feature of the meeting was the way it confronted families from North America and Europe with the severe problems of low wages and subhuman living

conditions endured by their counterparts in the third world. The Latin American groups in particular, underlined the difficulties of operating in a climate of violence and oppression.

And many of the Western families at Oaxtepec pledged to join solidarity campaigns against transnational corporations and government policies which are enriching a privileged minority at the expense of their own poor and the poor of the third world.

A strong statement in a similar vein came from 18 youth delegates, most of them developing countries. Calling for all families to involve themselves in social change they declared: 'We have heard about many different problems that affect families—parents who have no home, children abandoned, mothers who have to wash clothes to earn money—solving these problems goes far beyond the family'.

In the meeting's final stages, participants from Europe, Africa, the Pacific, North and Latin America and the Caribbean mapped out regional plans of action. They agreed to take over the building of family power networks in their own countries. Leadership training and urging the churches to take a greater part in family education and ministry, also came high on their lists of priorities.

Masamba ma Mpolo, Executive Secretary of the WCC's Office of Family Education which sponsored the meeting said that the WCC would continue to provide information and resource back-up for important new family initiatives, whether by Christian or non-Christian groups.

EPS

Go Forth To Him. . . .—(Continued from page 13)

Who wants a God who 'had no form or comeliness that we should look at him and no beauty that we should desire him'; a God who 'was oppressed and afflicted, despised and rejected by men, (a God who) made his grave with the wicked' (Is. 53).

Jesus suffered outside the gate in order to sanctify the people through his blood. So we have something for which to be thankful; we have something to celebrate with all people, without caste, creed class or sex, that God has left his high place and is present with his abandoned one, with those who live in the fear of hell, who have nothing to justify themselves, who are hopeless and powerless, who live in the shadow of death, who are denied life by the religious and the privileged, who live outside the camp. On the cross, He enters the company of the despised, the tortured, the rejected and the murdered. Jesus said to the dying robber, 'Today you will be with me in paradise'. In the act of dying, Jesus, our lord, brings the liberating rule of God into the situation of deepest abandonment. 'He himself bore our sins in his body on the tree that we might die to sin and live to righteousness. By his wounds you have been healed' (1 Peter 2:24).

Therefore let us go forth to him outside the camp and bear the abuse he endured. The Church should find itself where its master is. We must go forth to

him outside the camp. Outside the camp is unclean and profane; it has the smell of death and decay. But it is there that we should celebrate the blessedness of the kingdom. It is there our master is, there we must also be. As the community of the crucified Jesus, we are drawn into his solidarity with the lost and into his public suffering.

The religious Christianity cannot live outside the camp. It seeks for power, prestige and wealth. It is for the respectable and the decent, the rich and the powerful. It capitalizes on the weakness of people by offering them cheap grace, justification and peace. It gives the people what they demand and makes for them 'golden calves'. But the Church that lives in continuous remembrance of the irreligious cross of Jesus Christ becomes a revolutionary force, a threat to those who live by the gods of this world. Only the Church that finds its identity in the cross of the risen Christ can celebrate the blessedness of the kingdom in solidarity with the poor, the disinherited of the earth, the handicapped, the margined men and women of our society.

Therefore let us go forth to him outside the camp and bear the abuse he endured.

THOMAS JOHN, M.A., M.DIV.
Union Christian College,
Alwaye.

[APRIL & MAY 1980]

Ecumenical Sharing of Resources*

A. How can power be shared?

If power can be shared the rest is easy. But the lessons of history and the insights of Christian theology tell us that there is nothing like the problem of the sharing of power for bringing out both the incorrigibility and the subtlety of our sinful human natures! Power may be the blatant motive of the corrupt but its taint is not totally absent from finer natures. Power is the hub of all the wheels within wheels which revolve around the sharing of resources.

This basic fact of human nature and history must be borne in mind as we look at the scenarios of our modern world. We talk endlessly about changing the structures which are, after all, only reflections of human motives and desires. But the structures will not change if human nature is not affected. Therefore, the sharing of resources is part of the story of Man's salvation through the outpouring of God's love in the Incarnation. The sharing of the resources of God and Man is the Gospel—the mission of Christ to the modern world. It is this Evangel that gives meaning and relevance to the ecumenical sharing of resources by the Churches and Christians everywhere.

This needs to be emphasized because it is not as if we are unaware of the painful situation in which the Churches of the Third World and of the affluent countries are placed as they seek to be partners in a shared mission. The stubborn inequalities of our contemporary world cast their dark shadows over every ecumenical discussion about sharing resources. During this decade we have witnessed a shift in global conflicts. The ideological strains and stresses have been transferred to Asia, Africa and Latin America. Vietnam is still fresh in our minds while the agony of Kampuchea is another grim reminder that S. E. Asia continues to be the cockpit of Asia. If anything, the tensions in the Third World are growing in intensity.

Viewed against this background with all the unsolved ills of the Third World all talk of *detente* is a mockery. To the penetrating eye of hunger all talk of *detente* seems nothing more than the attempt of the great powers to create a climate of co-operation

in which each can operate without interference in their own spheres of interest. If the Third World evinces little interest in SALT II it is because it is not seen as a policy of genuine disarmament on a global scale for the furtherance of universal peace.

The Third World has also begun to lose faith in UNCTAD once hailed as a promising forum for promoting Development. The fifth meeting of UNCTAD in Manila (1979) was an exercise in futility in the face of the fact that the world economy is completely dominated by a minority of highly advanced countries. All the pleas for a sharing of the world's trade and the transfer of technology seemed to fall on deaf ears. The energy crisis and oil shortages which cause concern to the Developed Countries obscure their own price hikes on food products like wheat, fertilizers (of which 9/10ths of the production is controlled by them), steel, cement and wood. The price of machinery needed for Third World agriculture, like tractors, has also gone up.

The Third World is now aware of the tremendous financial controls the Developed Countries exercise through the various institutions set up for channelling the monetary flow towards themselves apart from their manipulative power over prices and markets. In the decade of 1960-70 the outflow of capital from the Third World amounted to 23 billion dollars which is 1½ times more than the total foreign aid received for the same period. In 1974 the Third World was in debt to the tune of 80 billion dollars for which the service charges amounted to 9 billion dollars. It explains the now commonplace statement that economic domination has replaced political imperialism. A question may be raised about the concessions that are made from time to time. Such concessions are like those made by Multi-National Corporations for safeguarding their essential interests.

These factors are handicaps to the development of the New Economic International Order which is now very much in the air. And yet there is no other alternative to a just global economic order which is as much in the interests of the Developed Countries as it is of the Third World. The qualitative improvement of life in the Less Developed Countries will have its own logic of increased demand and supply, of enhanced purchasing power and larger markets in which the existing syndrome of raw materials, natural products, agriculture and industry can begin to find economic solutions through a sharing of the world's resources instead of ruthless competition.

Can the Churches set an example in effective and expert sharing of resources which could provide models for the development areas of a New International Economic Order? However limited in scope, such an effort will be worth-while at least as a reminder that the meaningful ecumenical sharing of resources cannot take place without equally meaningful efforts by the Churches, in co-operation with all concerned about human solidarity, to establish a just international order.

What then are some of the global efforts in which Churches everywhere should be involved?

First, there is the method of nationalization of key resources. Leaders of the Third World have repeatedly pointed out that such a process need not necessarily be ideological since it is based on the simple economic tactic of seeing to it that the natural resources and

* Comments made on Section V: *The Exercise of Power* of the study sponsored by the World Council of Churches at a seminar at the Tamilnadu Theological Seminary, Arasaradi, December 1979.

raw materials of Less Developed Countries are nationally owned and controlled directly by them especially through the fixation of satisfactory prices.

The classic example before us is the coming into being of OPEC which controls the prices of oil and petroleum, essential commodities in the world market. However, annoying or difficult the hike in petrol prices may be, we must recognize that OPEC has shown how the producers can benefit by using some of the financial techniques hitherto used only by the Developed Countries. It has been suggested that OPEC could be the model for an organization of all the raw material producing countries to hold the price line in their own interests rather than to be subjected to a policy of having to sell cheap and buy dear.

Second, this will involve an integrated approach to development in which an all-out effort is made by each Less Developed Country to achieve its full agricultural potential so as to lessen its dependence on food imports which is often the reason for its economic subordination. But agricultural growth should go hand in hand with a balanced industrial development. While there is some justification for the 'Small is Beautiful' and 'appropriate technology' approach, Third World Countries also need to be wary of being trapped for ever in a low standard of living by eschewing the benefits of industrial progress. There is a kind of ambiguity in some of the transference of technology especially where it is obviously tapping cheap labour as, for example, in garment making and other small-scale industries.

Third, the problem of overseas aid needs constant, critical study. Obviously there is always a danger of aid functioning as a political lever rather than as a real response to need through the supply of essential resources of various kinds, material and non-material. Dependence will only be increased if the aid received is not in the form of complementary assistance to programmes of self-help. Aid can also buttress political elites instead of removing inequalities which stand in the way of a better socio-economic order within the assisted country. While a lot of aid is in the form of loans, there is a case for non-reimbursable, outright and unconditional help in very extreme cases of backwardness and deprivation. Where this is done it would reinforce the feeling that aid is not always an expedient but can also be an expression of true human solidarity.

Fourth, Third World Countries need to develop the expertise to cope with the international financial and funding agencies which have been set up in order to learn how to decrease the burden of indebtedness and generate their own capital resources. Spiraling prices, rising costs and inflation have to be dealt with. The complex problems of monetary reform have to be tackled.

Fifth, every opportunity for entering the markets of the developed Countries and efforts to reduce inequitable tariffs and quotas have to be pursued while learning technologies like packaging, refrigeration, preservation and quality control. This should however, not be a mere acceptance of capitalist techniques but be seen as part of a New International Economic Order.

Sixth, all this cannot be attempted without strenuous steps for strengthening the political will necessary to succeed. It involves the spirit of self-reliance and Swadeshi as taught by Mahatma Gandhi along with

a determination to make the optimal use of all the available resources by reducing wastage and recycling them whenever possible. It means striving for the speedy implementation of land reforms and the elimination of various forms of social and economic inequalities. It means willingness to change and complete dedication to all the tasks of national regeneration.

There is a danger that in attempting to gain a place in the international markets and in trying to correct the imbalance between the Developed and the Less Developed countries the Third world will also succumb to the temptation to use ruthless power in the same manner that characterized the struggles of the Imperialist Era. This is seen, for example, in the attempt of some Third World Countries to join the Nuclear Club. While standing for international justice Christians should explore the avenues of non-violent action in world affairs according to the teachings of Jesus Christ and the experiments of Mahatma Gandhi.

B. What are the 'criteria of receiving'?

Where the younger Churches are concerned there is the harmful legacy of the past which is the spirit of dependence and the lack of initiative. Some Churches have learnt how to be less dependent and more resourceful but it will not be completely unfair to say that the old mentality survives in many places. Therefore, the basic and fundamental criterion for any form of Inter-Church aid should be: Will it help to lessen dependence and increase the capacity for self-help and resourcefulness?

Another unfortunate legacy from the past is that the Church and Mission have often been looked upon as employment agencies and an outlet for career interests and personal ambitions. And this tradition continues to play a role in Church life and politics through the aid received from overseas. Just as the missionaries were expected to provide jobs and employment in what was often a paternalistic system, Church leaders who have access to overseas aid can fall prey to the temptation to use it as patronage and means for manipulating the levers of power. Sending Churches may also fall a prey to the temptation to use the aid to support those who are willing to toe the line drawn by them. Therefore, another criterion is that the aid should be operated with integrity which transcends the natural temptations of power and influence involved in both giving and receiving.

The problems outlined above may account for the suspicion and cynicism which mar what should be a happy experience of mutual sharing. Donors are often privately suspicious of recipients and recipients often privately suspicious or jealous of each other. Donors and recipients should meet more frequently for open, frank discussion of the goals and objectives of the aid process so that mutual respect for an understanding of the roles and functions of both the who give and those who receive may be promoted. There should also be more willingness on the part of the recipients to share their goals and objectives with each other to lessen rivalry and competition whenever they are in danger of vitiating what should be a common enterprise for the welfare of the total community. In this way it may be possible to keep vested interests at a minimum in the larger interests of

(Continued on p. 20)

[APRIL & MAY 1980]

THE COMFORT OF EASTER FAITH

Two sudden unexpected deaths in the family within a space of 40 days seem to be sufficient to shake the foundations of one's faith. The haunting thought arises—God who did not hear the prayers for healing and health when the beloved one was lying in hospital suffering—can he hear the prayers to give comfort and consolation after the beloved is gone? How does one reconcile this aspect of faith that God who expresses his apparent unconcern at one moment immediately begins to express his concern the next moment? How do we understand God's will for us and for our beloved ones when calamities strike suddenly, unexpectedly, and in succession? How do we define faith?

This raises the profound question about the meaning of life upon this earth. The question becomes more poignant during this season when we celebrate Easter, the resurrection of our Lord Jesus Christ.

If life is to be snatched away without warning at any moment where does one stand with respect to purpose of life? Can a person become certain of anything in life at all when life itself is so unsure? It is indeed a very difficult task to bear the pain and suffering due to death in the family and yet to accept the mysteries of human existence in the light of the faith we profess and proclaim. The Easter faith does help us to understand though through a glass darkly. It does provide us hopefully through faith, strength and fortitude to live on courageously in spite of the unpredictable nature of life.

First, our faith clearly tells us of the transitory nature of life on this earth. Life which has a beginning will come to an end sometime. Nobody is sure when it will end but the end is certain. St. Paul very clearly explains that in Adam all die (Rom. 5). The children of Adam meet the same end as Adam met—of physical death. The Bible tells us that Adam begot a son in his likeness though Adam was earlier created in God's likeness (Gen. 5:3). The stamp of death is put upon the progeny of the first man. There is no way to escape this death. Paul in another place compares this death as the last enemy (1 Cor. 15:26). No one can be free from its icy grip. The certainty of death therefore appears to be the only certain thing in this life. This certainty makes life uncertain.

However, our faith does have something else to say about life and death. It proclaims that though death is certain it is not the final word. Though life is uncertain it can be lived with a certainty that comes through faith. Our faith not only assures us but also demonstrates that in Christ Jesus, life can be endless though it may have to pass through the gate of death, even the death of the cross.

Second, Christian life according to our faith is a life of victory over death. St. Paul tells us that though in Adam we all die, in Christ we are made alive (Rom. 5). Or in another place he put the question to death saying 'Oh death where is thy sting?' (1 Cor. 15:55). Indeed in the death and resurrection of Jesus Christ, death is made stingless and victory over the final enemy has been achieved. Those who live in Him have passed from death to life. Though physical death is certain its sting is gone, its power is vanquished and its fear is taken away. Thus the certainty of death does not make life uncertain for those who have faith in Jesus Christ. Rather victory over death becomes certain in order to lead a victorious life.

Third, when death's sting is taken away, when grave is not the final word, life becomes victorious over life itself. In Christ we not only have victory over death but also victory over life. Again St. Paul puts it beautifully when he says 'No longer I live but Christ lives in me and the life that I live is by the faith in Christ Jesus' (Gal. 2:20). This is victory over life; this is life lived at its highest level. Life in Christ therefore has a different quality. It does not consider the quantitative or durational aspect. A person then does not think in terms of years. Life in Christ depicts that quality of life which transcends life lived on a superficial and selfish level. The earthly fleeting existence puts upon a person all kinds of limitations and buries him down with the burden, crisis and worries of the human situations. Yet the life of faith releases within him the strength and joy which enables him to overcome the limitations and makes life victorious. In fact, life in Christ consistently looks beyond the human level of existence to another level described as 'new creation'. The citizenship of the earth is transformed into the citizenship in the Kingdom of God.

The question then arises how does one find that life? How can one grasp the essence of such a life? What are the hallmarks and how does one obtain them? Again the Bible puts before all mortals the example of Jesus Christ. He lived as we lived under the power of death. Uncertainty of life faced him every moment. Yet he exemplified the certainty of life. His life was of a shorter duration than the life of most of us. The stark reality of a violent death constantly stared in his face. Yet when he was in the very firm grip of death, hanging upon the Cross he could with confidence say 'Father into thy hands I commend my spirit', and 'It is finished'. What quiet confidence! His life did not come to an end with these words but the task that was assigned amidst the uncertainty of life itself was accomplished. It is the obedience to live a life in conformity to the will and purpose of God that acquired the quality of certainty amidst the uncertainty, expressing a triumph amidst the apparent defeat. He was 'obedient unto death, even the death of the cross'. The essence of life lies therefore in a willing obedience to Him who has put us into the world without telling us how long. It is this obedience that gives both the perspective and meaning of life. It allows us to move on triumphantly to carry on in our vocation. As human beings we do like to live longer believing that our task is still incomplete. It is He who gives life can determine when it is accomplished. I am sure Jesus would have wished to live a little longer to do so many good things, perform many other miracles and give important teachings to his disciples and to the people. But when it ended so suddenly he could see beyond the grim hand of death that the giver of life knew that his task was accomplished upon the earth.

The Christian life is a life lived in the style and spirit of Christ wherein the duration becomes meaningless and vocation becomes significant. The meaning of life is discovered only through the vocation to which we are called. The utter abandonment in total surrender allows a person to acquire meaningful involvement in this world in relation to Him to whom we are obedient. When the fear of death is removed, when the uncertainty of life is gone, when the task before one is clear, it is in doing that task that a person begins to regain the eternal quality of life and assurance of its continuity.

Finally, the Easter Faith allows us to see that since citizenship in the Kingdom of God is assured, the temporary physical separation due to the death of the beloved one becomes bearable. The citizenship of the Kingdom of God being eternal, one looks forward to death not as a feared enemy but as a necessity. This hope and assurance which we receive through faith, sustains us and comforts us even after the death of our beloved ones. It encourages us to be obedient to Him who said 'Because I live, you will live also'.

The Easter faith therefore takes us beyond the vicissitudes of this life, beyond the cold grip of death to live a life in His presence, drawing from him strength and courage, comfort and inspiration. In that life relationship becomes enduring.

I do believe that the time in which I find myself has helped me to dig deep into the foundations of faith to draw upon the resources of His grace and I am sure that others who are experiencing the same pain may find comfort and solace, strength and courage, hope and assurance during these days because He who has known sorrow and suffering and has experienced death is with us, alive and victorious. May we by faith share in His life.

BISHOP S. K. PARMAR.

Ecumenical Sharing (Contd. from page 18)

whole community. It is good that we are conscious that the aid received by the Churches should be shared with the total community regardless of whether they are Christians or not. But are we equally conscious that aid should be ecumenical? Does not aid stabilize denominations and immobilize movements towards unity? How far can we go in making sure that an important criterion of aid should be that it is ecumenically given and ecumenically received?

C. What happens when the need and criteria for receiving conflict with the need and criteria for giving?

The conflict arises largely because all the criteria for giving are usually predetermined by the donor agencies who call the tune because of the large sums of money at their disposal. Dealing with donor agencies can be quite a frustrating experience with yards of proforma to be filled out and statistics to be supplied—a time consuming exercise especially if a genuine human need or a truly creative project is being held up on technical grounds. Aid agencies have their own bureaucracies with their own biases and predilections. They are also prone to a subjective assessment of situations or a tendency to rely on particular individuals to the exclusion of others. And being human, some of them enjoy the sense of power it gives them.

It takes a lot of grace for 'those who have' to sit down with 'those who have not' to patiently hammer

out criteria and guidelines together rather than have it all decided in some distant capital of an affluent country.

And recipients have to learn, sometimes by painful experience, not to put up grandiose schemes and proposals beyond their competence to sustain or which are not really beneficial to the people whom they are intended to help.

There can be pride and prejudice in both donors and recipients and it will take more than natural grace to make the operation work to the benefit of both. It can be an acid test of all our presuppositions and ideals regarding our motives and aims.

D. Are new power elites created by a redistribution of power?

They certainly are—in both State and Church. Foreign aid can be used by political leaders to buttress their own power and keep themselves in office. This can be true of both democratic and dictatorial types of elites. The corruption, however, is more dangerous in democracies where new elites do arise based on various types of benefits including education abroad and foreign travel especially to the donor countries. Even those who come from the poorer sections of the population can be paralysed by the sudden affluence generated thus losing their class sympathies.

By the same process ruling coteries and new elites become established in the Church also with full scholarships and other forms of patronage at their disposal.

We are aware of the sociological reasons and implications for all this where our countries and the churches are concerned. But we are not always aware of the socio-economic structures and the sociological reasons for the tie-ups between the national elites and the church elites of the Third World and their counterparts in the Developed Countries. It is generally conceded that the middle-class nature of the Church makes identification with the poor of all the earth very difficult.

In spite of a lot of radical talk there is an élite or *nouveau riche* class in both State and Church who are beneficiaries of overseas aid. We criticize the salaries drawn by expatriates working within some of our Third World Churches but what of the ecumenical brain drain the other way? Of course, it is in the context of sharing the resources of scholarship and leadership which is often a really genuine interchange and exchange. But it also becomes a bit unpalatable when the new class of the international or ecumenical *nouveau riche*, who practically live abroad all the time, then tell us of the Third World how to fight against poverty and inequality!

The crux of the problem involved in overseas aid from our Christian point of view is the terrible temptation, to which we are all subjected, to serve Mammon and Mammon. And yet there is no escape from Mammon—we have to deal with him—even learn from him—because 'the children of darkness are wiser in their day and generation than the children of light'. The children of darkness are adept at sharing resources to increase what is profitable to them. The children of light also have to learn to be adept at the use of resources to the glory of the God in whom there is no darkness at all.

DR. CHANDRAN DEVAKUR

[APRIL & MAY 1971]

'Whosoever will come after Me, Let Him Deny Himself'

(A Sermon)

Introduction

2000 years ago, there was a unique Managing Director of a new industry, Jesus Christ. He was nominated by a Trinity Board of Directors. The Charter of the Industry was to produce spiritually purified mankind; and, as a by-product, healthier and psychologically better human beings.

The pattern of industrial management set up by Jesus is something which modern scientific industry has done well to adopt as a master-plan. He recruited his men carefully, trained them with patience and understanding, and only confirmed in his service those temperamentally suited to deny themselves, take up their cross, and follow him. It will be interesting then to see how Jesus went about systematically organizing and developing his spiritual industry.

Recruitment of Executives and Field-Workers

The first to apply for serving in this novel undertaking was a fisherman by name Andrew. He had picked up some apprenticeship in this line when serving with the great John the Baptist. When Jesus accorded him a long interview at his residence, he was immensely charmed with the goodness and divinity of his new Master. He wasted no time in bringing his brother

Simon also to Jesus for an interview. Then came their red-letter day when Jesus saw them fishing in the Sea of Galilee, and called them to his service, saying, 'Follow me, and I will make you fishers of men'. They promptly left their nets and followed Jesus.

Jesus went on in this manner till he had appointed a dozen simple men to be his executives. Later, he commissioned seventy of his casual followers as field-workers. He explained their duties to all of them—to preach the kingdom of God, and to heal the sick. He stipulated two main conditions for confirmation in his service: first, 'Whosoever will come after me, let him deny himself, and take up his cross, and follow me' and, second, 'No man, having put his hand to the plough, and looking back, is fit for the kingdom of God.' After personally training them for sometime in their new role, he launched them out on their practical training, by sending them out in pairs to villages to preach and to heal.

The Probationary Period

After a tenure of outreach, they returned to Jesus and reported on the work turned out—how they successfully preached the gospel, healed the sick, and drove out evil spirits. Quite impressed, he began to coach them at a higher level on the finer points of eternal salvation. He

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C01	12	107	40	268	60	537	20	1,074	45
C01H	18	111	35	278	40	556	85	1,113	75
C02	24	115	45	288	60	577	25	1,154	50
C02H	30	119	65	299	15	598	35	1,196	75
C03	36	124	05	310	10	620	25	1,240	50
C03M	37	130	55	326	45	652	90	1,305	85
C04	48	141	35	353	40	706	85	1,413	70
C05	60	154	15	385	35	770	75	1,541	50
C05M	61	167	25	418	15	836	35	1,672	75
C06	72	183	50	458	80	917	65	1,835	35
C07	84	203	05	507	70	1,015	40	2,030	85
C07H	90	213	60	534	05	1,068	10	2,136	25
C08	96	224	70	561	75	1,123	55	2,247	15
C09	108	248	65	621	60	1,243	25	2,486	50
C10	120	275	10	687	80	1,375	65	2,751	30

Besides we have got Cash Certificates for periods ranging upto 360 months.

trained them psychologically through parables, corrected their attitude towards fellowmen, and taught them humility and love of God and neighbour.

Tough training followed by confirmation

But this headquarter-training was by no means a picnic. They had to foot long distances with their indefatigable master, and often spend the night on the wayside or on hill-tops, sometimes going without food. For some of the seventy followers, this strenuous professional training to be 'fishers of men' was not their 'cup of tea'; and they left his service. As for the twelve, having put their hands to the plough, they had no intentions of looking back; and they opted to stay on with him. Simon Peter, vouching for the spirit of self-denial of his colleagues, assured their master, 'Lord, to whom shall we go? Thou hast the words of eternal life'. Jesus then included the twelve in his inner circle as his tested and confirmed executives.

Their Perquisites

Living conditions soon improved, with several perquisites coming their way. They were elated when invited with their master to a wedding in Cana, and to the residences of two influential Pharisees for a feast. They felt secure when Jesus cured Simon Peter's mother of her illness in a jiffy, and resurrected the son of the widow of Nain. They ceased worrying about food when Jesus miraculously created food for 5000 and 4000 on two occasions. Their new vocation was certainly turning out to be lucrative—free messing, free medical treatment, invitation to social functions, and the hope of being restored to life when they died. Their earlier self-denials seemed to be bearing fruit.

Criticism of non-Christians

This has been, and still is, the point for criticism against us by non-Christians. They contend that simple-minded non-Christians are attracted towards Christianity only by the hope of perquisites, such as sound mission education, efficient treatment in mission hospitals, and employment of some sort in mission-run institutions. If Christians are to disprove such a baseless charge, then they must ensure that they are proud of Christianity for much nobler reasons. They ought to be able to assure their heavenly master with firm conviction, 'Lord, to whom shall we go? Thou hast the words of eternal life'. They must demonstrate to non-Christians that they are not temporary hands in the service of their Lord, but self-denying men and women who would serve him with dedication, and not defect to the devil for his offer of perquisites in the form of the forbidden fruit.

Unauthorized perquisites

The Jews had for long been expecting a militant Messiah who would free them from the overlordship of the Romans and make them prosperous. The twelve believed that their master was indeed that Messiah. Simpleminded and still somewhat materialistic, they failed to note that the kingdom of which Jesus spoke was not of this world—and James and John even hoped for thrones for themselves in his kingdom. Jesus therefore felt compelled to disillusion them on the nature of his kingdom. He began to tell them how, Christ, though he was, he would soon suffer many things in Jerusalem, be killed, and rise again. He was preparing them for the day when the worst would happen.

The Disillusionment of the Twelve

But Peter, who pictured Jesus as a king-designate, found it difficult to reconcile kingship with suffering and death. He therefore took Jesus aside—as we do when we want to say something confidential or critical to someone—and advised him against such pessimistic talk, which could tarnish his image as the future Messianic King. Strongly condemning this Satanic line of thought, Jesus wondered which of his disciples would steadfastly remain in his service when the predicted events came to pass.

The triumphant ride into Jerusalem

And then, when Jesus triumphantly rode into the city of Jerusalem, the disciples nearly believed that their master had changed his mind and was all set to assert his kingship. The fact that he rode upon an ass as an ambassador of peace, and not on a horse like a triumphant Roman warrior, was of no special significance to them. Then came the anticlimax when Jesus entered the Jewish temple and merely drove out those who were making it a den of thieves, but did not proclaim himself king. For ever their vision of a militant Messiah and worldly king vamoosed from their minds.

The debacle in Gethsemane and its aftermath

It is therefore not surprising that in this state of mind the twelve were involved in a despicable debacle in the garden of Gethsemane. It was only after their master's resurrection that they fully understood the implications of the cross of salvation and the kingdom of heaven. They then became dynamic and galvanized apostles willing to deny themselves even their lives, take up their cross, and serve the risen Lord with dedication. We are aware of what the inspired apostles achieved for their master as professional 'fishers of men'.

The Outstanding Success of Christ's Spiritual Industry

It is indeed amazing how Jesus organized his spiritual industry of fishing for men's souls on a firm footing and how, in a period of three years, made it the flourishing business that it still is. The main factor behind that success is the self-denying spirit of the first batch of loyal executives led by their superb master planner. This being the case, what self-denials are we prepared to make in the Lord's service?

Conclusion

Our self-denial could take several forms. It could be as simple as refraining from switching on the morning programme of pop-music till we have said our prayers in silence and read the Bible with concentration. It could mean giving up twenty rupees budgeted for a Chinese lunch in a restaurant for the sake of a Church Fête or a charitable cause. It may be giving up a couple of extra hours of sleep on a Sunday so as to go to Church and sing in the Choir or do our voluntary duties as Committee Members, and thus worship God in the beauty of holiness, in spirit and in truth. One thing is certain—that self-denials of any sort subliminal the soul. After all, 'What is a man profited if he shall gain the whole world and lose his own soul? Or, what shall a man give in exchange for his soul?'

Those of us who are determined to make themselves acceptable to our divine master must remember his two main conditions for confirmation in his service.

(Continued on page 23)

[APRIL & MAY 1980]

News from the Dioceses

NATIONAL WRITERS' ASSOCIATION

Inspired by the NCCI leadership and the WCC theme 'Your Kingdom Come' more than twenty young and mature Christian Writers from all parts of India got together in the Garden City of Bangalore, from February 15th to 17th to discuss and to write, in popular style, stories, one acts plays and poems for the secular readers. These writers were guided by theologians like Dr. Christopher Duraisingh, of the United Theological College, Bangalore; Intellectuals like Saral Chatterjee, the Director of the Christian Institute for the Study of Religion and Society, Bangalore; Church leaders like Dr. K. C. Abraham, Director-designate of the Ecumenical Christian Centre, Bangalore; Writers and Editors like Dr. Dayanandan Francis and Mr. David Packiamuthu, the General and Deputy General Secretaries of Christian Literature Society, Madras.

These writers will call themselves Protest Writers. They protest against the injustice, exploitation done to the poor and the oppressed. They believe that the Kingdom of God is among us. But the sinful man has become the barrier to the entrance of this Kingdom. Neither he himself is willing to enter into it nor does he allow others to enter into it. But the Kingdom is meant for all.

One of the converts an ex-Naxalite writer has given a new definition. He said: the Kingdom of God means change. Change brings struggle. Struggle takes place either outside of the human being or inside of the person. External struggle is temporary. Internal is eternal. India needs eternal change, that is to say change of heart, leaving the way of sin, and returning to the way of Truth, Love, and Hope.

The National Writers believe that they are committed to get the road ready and make a straight path for the King, our Lord.

They plan to bring out a reference book on 'WHO IS WHO' of the Christian writers, editors and publishers etc.

J. H. ANAND,
(Ranjit Kumar)
Executive Secretary

37, Harris Road, Benson Town,
Bangalore.

TIRUNELVELI DIOCESE

Bicentenary of the Tirunelveli Church

The year 1980 marks the completion of two hundred years of recorded history of the Tirunelveli Church — 'Royal Clarinda' and 30 others being listed in the first entry in the Palayamkottai Church Register of 1780.

The Tirunelveli Diocese of the Church of South India — as the proud inheritor of this historic Church, founded in a farfamed and most rewarding of mission fields — is preparing to celebrate this occasion in a fitting manner.

APRIL & MAY 1980]

The celebrations will be spread all over the year 1980, and an elaborate programme has been drawn up.

Thousands of Christian families all over India and abroad have come to the knowledge of Christ through the labours of pioneer missionaries in the Tirunelveli Church. Its bicentenary, therefore, is an occasion for them all to turn with grateful rejoicing to their parent church and participate enthusiastically in the historic celebrations.

They are asked to obtain detailed information about the Celebrations by writing to the Bishop, Bishopstowe, Box 18, Tirunelveli 627 002.

The prayers of the entire Church are sought for God's blessings on the Celebrations.

Bishop in Tirunelveli.

MADURAI DIOCESE

Admission For M.B.B.S.

Applications are invited from candidates desiring admission in C. M. C. Vellore for various training courses, through the Inter Ashram Fellowship—For details please contact:

The Secretary,
Inter Ashram Fellowship,
C/o. Christian Fellowship Hospital
Oddanchatram - 624 619
Madurai Dist.

Whosoever will come . . . (Continued from page 22)

'Whosoever will come after me, let him deny himself, and take up his cross, and follow me'; and, 'No man, having put his hand to the plough, and looking back, is fit for the kingdom of God'.

'Many are called'—like the twelve disciples and the seventy followers 'but few are chosen'—like the eleven disciples and some of the seventy followers. Would we endeavour to be among the chosen few?

Lt.-Col. J. R. DANIEL (Retd.),
Lay Preacher, Coimbatore Diocese.

Lt. Col. J. R. DANIEL (Retd.)
Talana Cottage
Wellington-643 232
Nilgiris.

Notices

GOLDEN JUBILEE SAT TAL ASHRAM, 1980

Friends desiring to participate in the Special Summer Ashram Programme, May 21 to June 11, 1980, are requested to write soon to the address given below, for full information :

PASTORS, THEOLOGICAL STUDENTS and EVANGELISTS, of all denominations, can apply for travel and board scholarship in order to attend the programme. Only a limited number can be accepted.

Acharya,
Sat Tal Ashram,
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Naini Tal Dist. 263 132.

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School reopens : 9-6-1980. School Advisory Board : Mr. John K. John, President ; Mr. K. Kuruvilla Jacob, Dr. (Mrs.) Mariam Koshy, Mr. V. T. Titus, Dr. K. N. George.

Prospectus and application forms :

Apply with crossed a/c payee postal order for Rs. 5 to :
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Union Christian Higher Secondary School,
33, Navaroji Road,
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P.B. 3885, Bangalore - 560 038.

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Brooklands Guest Home
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643 101.

The Superintendent
Queenshill Guest Home
Kotagiri, Tamilnadu
643 217.

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WANTED an Ordained Member of the CNI or CSI possessing a Bachelor's Degree with a diploma in Theology, or a Bachelor's Degree in Divinity to work as Associate/Assistant Presbyterian at St. Paul's Cathedral Calcutta. Candidate must be of very sound health and aged between 30 and 40 years. Work experience among youth preferred but not essential. Apply by 7th June 1980 to :

Mr. A. Edwards
Hony. Secretary
St. Paul's Cathedral
Cathedral Road
Calcutta-700 071.

ADVERTISEMENT

Wanted an English Editor for CLS, Madras

Qualifications : A Master's degree in English Literature preferably with Diploma in Journalism and a minimum of two years experience in editorial work.

Age : Persons under 45 are preferred.

Please apply to the General Secretary,

C.L.S.,
Post Box 501, Park Town
Madras-600 003.

[APRIL & MAY 1980]

WANTED

A Christian M.B.B.S. Lady Doctor, well versed in Hindi, to work with a Christian M.B.,B.S. Practitioner with well established practice of seventeen years in a coal mining area at Parasia dist. Chhindware, Madhya Pradesh, either on Salary or partnership basis. She should have good experience of Gynaecological and Obstetrical cases.

Apply with detailed bio-datas and salary expected to the following at the earliest.

MEENAKSHI CLINIC
Opp. Police Station
P.O. Parasia,
Dist. Chhindware,
Madhya Pradesh-480 441

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General Secretary for the NATIONAL MISSIONARY SOCIETY OF INDIA

Qualifications : A Graduate with Degree in Theology or an equivalent Qualification.

Age : Between 35 and 50 years.

Preferably ordained with workable knowledge of two or more languages.

References from three persons, one being from the Head of the Church to which he is related.

Scale of Pay : Rs. 400-10-450-15-645, Plus General Secretary allowance of Rs. 250 and other permissible allowance as per the Society's rules.

Quarters : Free and partially furnished.

Last date of Application : June 15th, 1980.

— Apply with attested copies of Certificates to
The General Secretary,
The N.M.S. of India,
206, Peters Road,
Royapettah,
Madras-600 014

BISHOP'S COLLEGE (Affiliated to Serampore College)
224, Acharyya Jagadish Chandra Bose Road,
Calcutta-700 017

Required

A lecturer in the field of New Testament for Bishop's College from June 1980.

Qualifications : 2nd Class M.Th. degree in the field of New Testament or its equivalent, Teaching experience preferred.

Salary Scale : 450-25-600-30-900 plus accommodation, other allowances and Provident Fund benefits. Higher starting salary could be considered for a candidate with experience and higher qualifications.

Apply with particulars to the Principal, Bishop's College, 224, Acharyya Jagadish Chandra Bose Road, Calcutta-700 017.

THE C.L.S. TRAINING CENTRE FOR PRINTING PRESS WORKERS

A Training Centre for printing press workers is being opened from July 1980 at the Wesley Press premises, Mysore-1. The Course of two years duration will train compositors, machine minders and book binders. Such of the candidates who seek admission into the Training Centre should not be less than 16 years of age on 1-7-1980 and not more than 20 years. Minimum qualification needed will be 10th Std. passed or 11th Std. failed.

Medium of instruction will be English. The course will consist of theory and practical and the trainees will be apprenticed to the Press.

Free accommodation will be provided and a stipend of Rs. 60 per month will be paid to some trainees.

Application forms may be obtained from the General Secretary, C.L.S., Park Town, Madras-600 003, by enclosing a self-addressed stamped envelope of the size 26 cms x 11 cms. Last date for receipt of applications will be 15-6-1980. Applications should be sent to the General Secretary, C.L.S., Madras-3, through the Church authorities or Heads of Institutions.

URGENTLY WANTED

The Philadelphia Leprosy Hospital, Salur, Andhra Pradesh, has the following vacancies to be filled in immediately. Christian candidates, who can speak Telugu will be preferred to fill these posts.

1. *Two Medical Registrars* (One lady and a man) with M.B.B.S. qualifications. For a period of one year duration. Free accommodation will be provided. Salary Rs. 700 per month.
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3. A **QUALIFIED DIPLOMA HOLDER IN CIVIL ENGINEERING AS BUILDING SUPERVISOR** to look after maintenance. Retired Engineers are also considered. For details write to the Superintendent.
4. **AUXILIARY NURSE-MIDWIVES or TRAINED HEALTH WORKERS** to work at the Comprehensive Health Care Unit at Parvathipuram village. Only Telugu knowing people need to apply.
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APPLY TO :

The Superintendent,
Philadelphia Leprosy Hospital,
SALUR-532 591,
Vizianagram Dt.,
Andhra Pradesh, South India.

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POST-A—Area Managers.....4 (One each for Area III, IV, V & VI)

POST-B—(i) Comm. Leadership Trg. Supervisors.. 12 (2 each for 6 areas)

(ii) Programme Supervisors.....12 (—do—)

POST-C—Junior Assts/Accountants.....12 (—do—)

For the posts in the above areas, only those from the respective area & with the language facility of any of the states within the area will be considered.

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POST-B—A degree or diploma in Social Work/Social Service Administration or in any professional subject : postgraduates in any other subject with special training & experience in any rural development aspect will also be considered.

POST-C—Any graduate degree with a diploma in typing.

N.B.—Only those with personal commitment to Christ & are Practicing Christians of evangelical conviction need apply.

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A. Area Manager—Rs. 735—20—1050.

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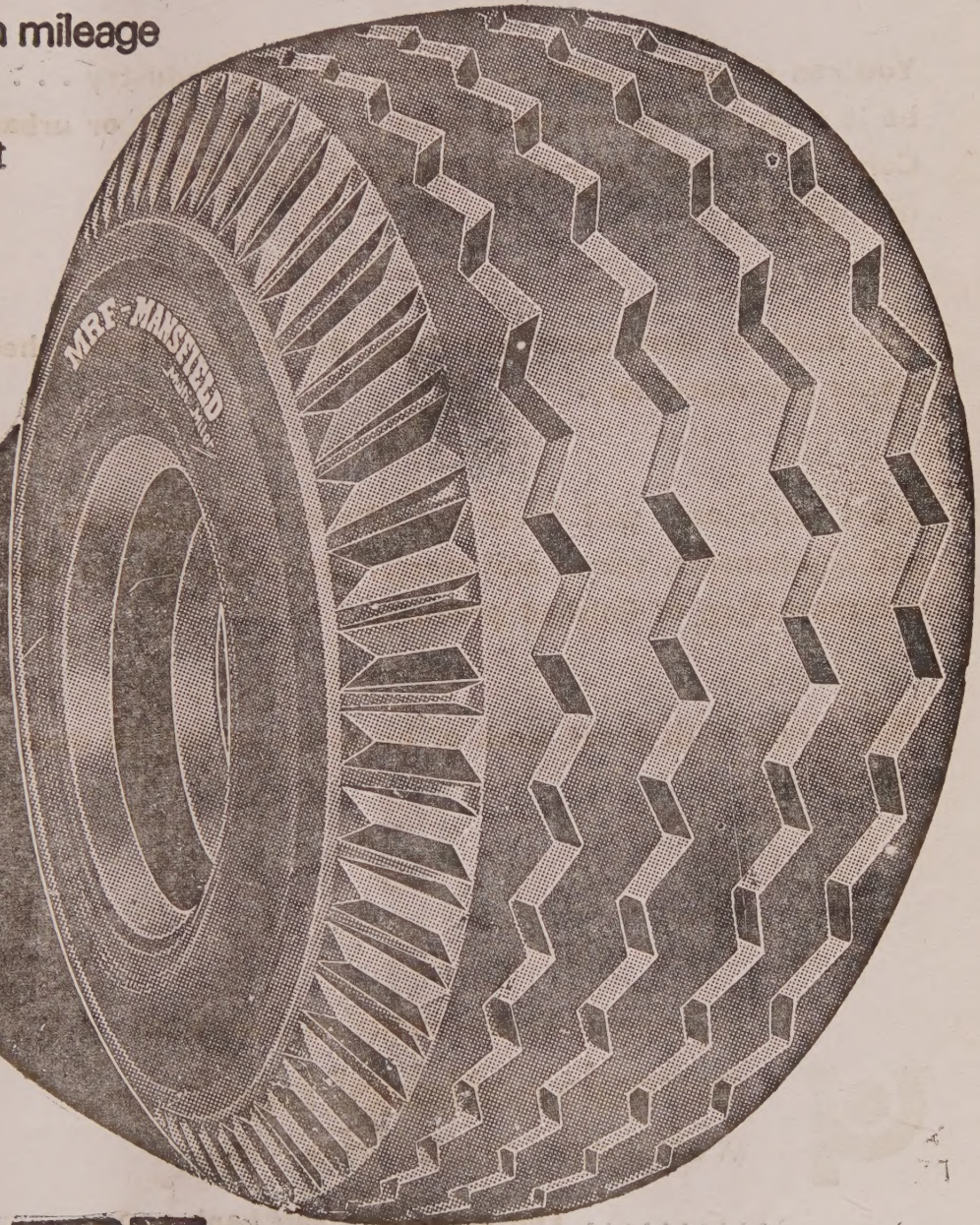
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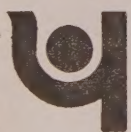
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